

The American Friend

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Woman's Missionary Union

CONFERENCE AT WILMINGTON

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LEGION POLICIES NARROW AND DANGEROUS

General Harbord's prediction that the American Legion within fifteen years will dominate the government of our country is given new significance by the action of the recent Convention of the Legion in Portland, Oregon. The following policies were adopted, which are nothing more nor less than the Hearst policies: opposition to joining the World Court "on any terms"; opposition to joining the League of Nations; opposition to reduction of the war debts; support of an increase in all branches of the army; and support of building the biggest navy permissible under our treaties. The Legion leadership believes that this program makes for peace. We believe with equal sincerity and with the support of history that this program makes for war and is gravely subversive of the best interests of our country and of the world. For the United States to be dominated by such policies would, we believe, be a national and an international disaster of the first magnitude. If our readers wish to avoid such domination, now is emphatically the time to organize to avert it.—FREDERICK J. LIBBY in the National Council for Prevention of War *News Bulletin*.

DR. BUTLER MAKES CANADIANS SMILE

The liquor interests of the United States have now no firmer friend nor the forces of prohibition no more implacable foe than Dr. Nicholas Murray Butler. This head of a great university seems of late years to have been devoting all his time and strength to the Eighteenth Amendment; and the wets, always grasping at any shred of support which might have some claim to respectability, used him for all he was worth. Now the veteran educator of American youth seeks to scramble after a substitute for the Eighteenth Amendment. He has proposed a Government control plan which will bar out the saloon, and he has based his scheme on the Quebec system! Those who know the workings of the Quebec system and its futility as a means of controlling the manufacture, sale or consumption of liquor, have been smiling at Dr. Butler's credulity. Dry leaders in America have already torn the proposed plan to shreds and shown clearly that no liquor control plan now in existence or in contemplation can compare as a temperance measure with the Eighteenth Amendment. Canadian temperance people are reading the Columbia president's proposals with a pitying smile on their faces. Canadian wets have their tongues in their cheeks.—*The New Outlook*, Toronto.

NATIONAL CHILD LABOR DAY IMPORTANT

National Child Labor Day, the annual observance of which will occur on January 28-30, 1933, under the auspices of the National Child Labor Committee, takes on a new significance with the prolongation of the depression. From conditions as reported elsewhere on this page the concern would seem to be justified that the greatest care should be given at this time to enforcing child labor laws, improving lax laws, and maintaining established standards of minimum age, physical fitness, and working hours. No less important is the education and welfare of the boys and girls for whom no jobs are available. But the schools, which ought to be offering increased facilities, are faced in many sections of the country with reduced appropriations. School terms are being shortened, the teaching force curtailed, attendance work reduced, vocational training and guidance programs suspended, and building plans cancelled. Including those of sixteen and seventeen years, more than 2,000,000 boys and girls are reported by the 1930 Census as gainfully employed; but more than 3,000,000 are not attend-

ing school. According to a statement from the National Child Labor Committee, "the amount and kind of education given to adolescent youth in the next few years will largely determine the contribution of the coming generation to the solution of the problems of unemployment, economic instability, and international relationships which are troubling the world today." Churches, schools, and clubs wishing to plan a program for National Child Labor Day are invited to send to the National Child Labor Committee, 331 Fourth Avenue, New York City, for free material, including an outline of the status of child labor and education in any specified state.

EFFECTS OF DEPRESSION ON CHILD EMPLOYMENT

Although the total number of children employed in this country has been greatly reduced, many of the children now at work have been driven prematurely into industry by the long-continued unemployment of adult relatives. The United States Census places the number of working children, ten to fifteen years of age, inclusive, at 667,118 in 1930 as compared with 1,060,858 in 1920, a reduction of thirty-seven per cent. Instances are known of young girls working excessive hours at starvation wages in some of the less scrupulous small concerns. Beginners earning three dollars a week or less in textile and clothing manufacture have been reported from Connecticut, Massachusetts, New Jersey, and Pennsylvania. In South Carolina and Georgia, where the longest working hours are allowed, the Census of 1930 showed an actual increase in the number of children under sixteen employed in manufacturing. Also of great importance are the large numbers of boys and girls who are unable to find employment. The Federal Children's Bureau estimates that there are upwards of half a million boys and young men under twenty-one years of age drifting about the country on foot or jumping freight trains in a fruitless search for work. Most cities, with local relief agencies already taxed by community needs, move these boys on with no more than a night's lodging and a meagre meal or two, and without any real attempt to solve the problem of their reabsorption into the social fabric. "A numerical reduction therefore in the number of child laborers is not sufficient, without alternative provision for constructive training," states the National Child Labor Committee.

COMPREHENSIVE PEACE SURVEY OF U. S.

The peace forces of the country are entering upon an important phase of their developing policy with a comprehensive peace survey of the United States, parallel with that which the militarist-nationalist groups have made. Their opponents have decidedly the advantage at present, due to the numerous American Legion posts over the country and the wide distribution of army and navy representatives, reserve officers, and members of the National Guard. Readers of the *News Bulletin*, published by the National Council for Prevention of War, are asked to aid in gathering information about their own congressional districts on ten different points. Such information is desired as the names and addresses of influential political party leaders, of educational leaders, of members of strong women's, labor, farm, business, and civic organizations, of ministers who are active in the cause of peace, of outstanding peace workers and those who are known as good speakers on peace or international relations, of those who might be willing to write effective letters to editors of local papers and to Congressmen and Senators or to successfully organize meetings; and, on the other hand, the names and addresses of leaders of any organized opposition to the peace movement in the districts reported.

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WALTER C. WOODWARD, EDITOR

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EDITORIAL

Navy Day—How We Keep This Way

OF all "patriotic" days, so-called Navy Day is one which THE AMERICAN FRIEND has not observed—except in the breach. The fact, however, that this week's issue carries the date line of October 27 moves us to give some notice to this special day which is also the birthday of Theodore Roosevelt—likewise an anniversary which we have not been accustomed to celebrate editorially. The patriotic promulgators of Navy Day had a keen sense of the fitness of things when they chose for it the birthday anniversary of the presidential wielder of the Big Stick who brazenly boasted of his rape of the Canal Zone; who declared that President Eliot, Carl Schurz, and "the futile sentimentalists of the international arbitration type" would bring about a "flabby, timid type of character, which eats away the great fighting qualities of our race." "By war alone," he said, "can we acquire those virile qualities necessary to win in the stern strife of actual life." In keeping with this philosophy, he eagerly advocated a big navy which he did not hesitate to maneuver for demonstration if for not intimidation purposes in our relations with foreign powers. Yes, October 27 is certainly a highly appropriate date for celebrating Navy Day.

How guileless is the general public in falling in with the proposed observance! Perhaps we should say the public press rather than the general public, for the latter really takes little notice of the day. Our newspapers, however, often give it editorial recognition by recalling the brilliant exploits in our naval history and by reminding us of the necessity of maintaining a big navy as our first arm of defense. More subtly still, the navy is "sold" to the public for its great peace-time services, so that those of us who are more pacifically inclined may be made to look upon our fighting ships as agencies for construction rather than monster implements of destruction. But just who is "selling" us on the big navy idea? Primarily the Navy League of America, whose executive officer, supported by his committee, launched such a vicious attack some time ago upon President Hoover, accusing him of trying to scuttle our navy. Who and what are behind the Navy League? The moving spirits in its organization, whose purpose is to secure bigger and better naval appropriations, were men who represented the interests of the armament producing companies of the country—the concerns that sent one

notorious W. B. Shearer to Geneva to wreck the Disarmament Conference of 1927, and the concerns that are now doing everything possible to wreck the General Disarmament Conference. And why? For patriotic reasons? Not at all. They would readily sell munitions to an enemy country in time of war, just as war munitions corporations were doing during the Great War. While their propaganda is for defense, their motive is profit—and blood profit at that.

We deplore the clenched fist philosophy of Theodore Roosevelt, who, as an observing friend depicted him, "was revelling in victory and gore" in Cuba during the Spanish-American War. But Roosevelt was avowedly a fighting man who acted in accordance with the philosophy of might which he openly preached. He was a paragon of patriotic devotion as compared to these miserable men who, for the sake of profits, would obstruct plans for promoting world peace and would send their countrymen into the shambles of another war. Such a wretchedly mercenary attitude is intolerable. Yet the fact remains that every act of cooperation, every word of approval regarding the observance of Navy Day, however honestly given, helps to further the baneful purpose of the Navy Leaguers and the munition makers. As long as we continue to play the puppets of patriotic propaganda, we are helping to maintain one of the most sinister influences now operating against the welfare of mankind.

They Keep Our Missionary Fires Burning

IT was our privilege to spend a day at the recent Triennial Conference of the Woman's Missionary Union of Friends in America, held at Wilmington, Ohio. One could scarcely enter that gathering without being immediately impressed with its spirit and quality. First there was an enthusiastic devotion that was contagious. Clearly, it was in no mood of having met to carry on a conventional and perfunctory work of the church, that our women Friends had gathered. They had come from coast to coast impelled by a great enthusiasm for a task in which they delighted to serve. The Conference was radiant with this enthusiasm.

Clearly, too, intelligence and ability as well as enthusiasm, were being applied to the missionary task. Here were alert and capable women from our various Yearly Meetings addressing themselves effectively to

the business before them. President Collins of Wilmington College paid them a tacit tribute when, waiving the conventional amenities of a speech of welcome, he gave them a ringing challenge to face realities in an hour of political platitudes, of economic expediency, and of religious complacency. Such a searching appeal for a deeper consideration of the Christian implications of our present order in this time of transition would have been without much meaning and significance except for the quality of mind to which it was addressed.

One thing must have impressed the discerning observer. On the one hand, the gathering was featured by the spirit of reminiscence and commemoration from the fact that the Conference marked the completion of half a century of organized work on the part of the Woman's Union. The surviving organizers present were fittingly honored. Yet, on the other hand, this but furnished the background for the forward look and the statesmanlike attitude toward the changing task of the new half century. And the striking thing was that she who was most active in the

work of organization fifty years ago was the one who indicated the forward march into the new day of adjustment and opportunity. During the very days in which the Conference was in session, there were being released from New York the summary reports of the Appraisal Commission appointed by the Laymen's Foreign Missions Inquiry to examine and recommend concerning the future plan and scope of foreign missions effort in the Far East. These reports are epochal and momentous, presenting the reasoned conclusions of our best Christian statesmanship. We can pay no higher tribute to the Woman's Missionary Union than to express the thought that our women Friends are approaching their problems in the spirit of this Commission whose findings they will certainly welcome.

In a word, then, it was our women Friends who first lighted among American Friends the fires of missionary effort. They have kept and are still keeping these fires burning. It is for us all to emulate their unwavering interest and devotion and to support the more heartily the great work to which we owe a common allegiance.

The Recovery of Evangelism

BY EDWIN E. SUNDT in *The Baptist*

SOMETHING tragic has happened to our evangelistic fervor. No amount of thundering against this fact can refute it; nor can any appeal to theological magic restore it. The passion for a lost world is lost. Even a discussion of it sounds, in some quarters, like the echo of a past day.

And, yet, if the church cannot recover this evangelistic zeal, if preachers cannot recapture the conviction that men need the transforming grace of God, if laymen cannot become enthusiastic about winning their fellow men to Christ, there remains not a single reasonable ground for maintaining the church. Other agencies are better prepared in financial resources, trained leadership and equipment to provide social occasions and happy fellowship. When the church loses its one distinctive reason for existence, namely the challenging task to extend the Kingdom of God through the conversion of society and individuals, it has surrendered the original purpose of its inception.

The church may, of course, continue. It may degenerate into an organized effort to perpetuate the past to defend traditional beliefs, to cater to a favored few of the comfortable, conforming type whose sole desire is to maintain "things as they are," or it may create beautiful worship services and in that emotional adoration of beauty forfeit the Christ who demands that men must be born again. But all of this would only increase the tragedy of a lost radiance.

That this trend is already discernible is evident. Our tolerance, our broad-mindedness, and our inclusiveness have left us perfectly innocuous in a world where greed, secularism and sophistication have control. Our religious convictions are either dead to the grim realities of a suffering world or indifferent to the ideals which have in them the creative power necessary to a redemptive church. Worship, all too often, has already become an escape from the cruel injustices perpetrated by man upon his fellow men. We can sing about the Cross and the Christ, who perished because sin, incarnated in the hearts of a people who had become formally religious, crucified the Saviour, and not in the least feel the compelling urge to follow him consistently and daringly.

How may we recover the evangelistic urge? May it be found apart from any particular theological system? These two questions are not so easily answered. However, an examination of the Old Testament prophets will aid us. No one can read the book of Isaiah, or the message of Amos, or of Hosea without feeling the tremendous earnestness and power of these prophets. Long before the appearance of evangelical Christianity these men of God possessed a deep, burning, dynamic sense of a lost world and the necessity of salvation through a God who was justice, righteousness and mercy. Their evangelism, which antedates Christian theology by many centuries, arose out of the social conditions which prevailed. Hungry families, destitute people, the helpless and the poor, on the one hand, and, on the other, the inhuman practices of those who had wealth; their pleasures, their sins, their unholy methods of earning money, their Godlessness and apostasy—these stirred the evangel message.

And this is precisely where evangelism must recover its passion. Not in theology but in life, not through a system, either old or new in religious thinking, but in the facts of life and the prophetic conviction that a God of justice, mercy and love cannot and does not approve a civilization that pours immense fortunes into the pockets of a few and allows millions to go hungry, homeless, destitute. There is no other road to recovery.

If human suffering does not stir our soul we are dead to the God who suffers in all the tribulations of mankind. If the dishonesty, deceitfulness, and indifference of wealth to the fundamental problems of mankind, which are economic and created by warped minds and stunted souls, do not arouse our complacent religiousness, no evangelism can be re-born. If injustices, inequalities, created by secularism, the deadly profit mania which grips us, fail to awaken the prophetic note in the pulpit, God must find other means of transforming mankind. He may be forced once again to eliminate the people whose god is Mammon and whose chief end of life has become, not the glorifying of God through creative living, but to accumulate goods. This destruction may already be upon us.

Our sufferings, hardships, unemployment, wars, restlessness and helplessness are not evidence of the approaching end of the world; but they may be the first signs of the decay of a civilization that is utterly pagan and hopelessly unchristian.

One of the saddest testimonies in many prayer meetings is the testimony of a Christian who can rejoice in his own salvation and not feel the necessity of saving the world. Evangelism must change that. According to Christ, one cannot be saved in any sense by becoming concerned with self alone. No, the way to be saved is to get lost. Lose one's self in transforming a Godless world. The moment we are sure of our own salvation and tend to congratulate ourselves without feeling the deeper necessity of changing others—just that moment we are lost again.

Evangelism, therefore, faces the necessity of redefining sin and salvation. Sin is social. In its most devastating and soul-destroying results sin is that act of men which enables them to profit by another's loss, to live in ease while millions go hungry, to accept material returns from sources allied with inhuman wages, child-labor and derived from gambling in which human welfare has been staked against personal profits. Unless we can see this clearly enough to protest and to labor for the eradication of such evils, the redemptive power of the church has no value. It is useless and inconsistent merely to seek to ameliorate suffering. The right kind of charity will eliminate causes, not merely build prisons for offenders against society and distribute doles to the unemployed. We must redeem society as well as individuals, not merely individuals.

Moreover, salvation must concern itself with the here and now. God placed man here. It is here that he faces the moral urgency of wrestling with evil; here, where temptations beset him, where inequalities crush his soul and injustices cause man to become a menace. To be saved, therefore, must mean to become a savior of others, to change wrong, to battle for righteousness, peace and love. Salvation cannot be salvation when it ignores all this. It must save us from our indifference to the fundamental sins of society. It must save us now; it must redeem us here.

This meaning of salvation will stir and create a new passion. Individuals are not to be forgotten, but neither are they to be absorbed in merely saving self. Unemployment is sinful. Salvation must save us from the sin that results in sending

striking miners to jail and the rich to Florida. We ought not to be content with a charity that deals with superficial effects. Causes of suffering must be eliminated. This is the heart of the "new-old" evangelism.

The church must see this clearly. To preach salvation for the individual and to allow him to remain allied with social sins through his indifference, if not by actual participation, is no salvation at all. Evangelism must find an adequate dynamic in the daily struggles, sins, wrongs, and sufferings of mankind. It must redeem us from our slavery to the machine, from theories of material efficiency which destroy spiritual values, and from the illusion that men have a right to make profits irrespective of ethical considerations.

No appeal to a theological system, either old or new, can restore this vision or passion. Any evangelism which depends upon a theory for its inspiration is doomed. A recovery of evangelism will come out of the sheer necessity of transforming the world or perishing with it. We must cease being hospitable to everything and opposed to nothing. Ethical religion can only thrive in open conflict involving right and wrong. The evangelistic passion perishes with conformity and is re-born in every movement that seeks to transform the present order.

Finally, let it be clearly understood that such a passion is dearly won. Only complete severance from secularism, honors, desire for wealth and career, creates the prophet. His trust is in God. He has no fears, no doubts. God has revealed his righteousness and he cannot stem the spiritual tide that flows within his soul. He must speak; he must convert. He must be an evangelist. He suffers with the suffering, and he walks through too many Gethsemanes and witnesses too many crucifixions to be at ease. He is a rebel, born not to succeed but to proclaim the age-old truth that life is more than meat and the finding of the Kingdom of God of greater value than the costliest pearl. He follows a long line of heroic predecessors and knows that the evangel which he proclaims and the passion he feels for a lost world are not likely to win ready acceptance or acclaim. In this respect he follows the Christ of Calvary. But to this evangelist it is better to be crucified as a transformer than to live as a conformer. It is out of this conviction and this spiritual vision that evangelism will be re-born. There is no other path to recovery.

Woman's Missionary Union

The Conference at Wilmington

WILMINGTON, Ohio, has had the honor, if honor it may be called since it entails so much effort, of entertaining the Woman's Missionary Union three times. The first meeting was in 1896, the second in 1911 and the third October 13-17 of the present year.

On the afternoon of the thirteenth, delegates and visitors from all the constituent Yearly Meetings but one drifted into the spacious Friends meetinghouse where they found local representatives waiting to welcome them, register names and addresses and assign them to the hospitable homes. It was a joyous crowd that loitered about the church, friend greeting friend as Maine and California and all the stations between met in happy fellowship. Right here we wish to speak appreciation of O. Herschel Folger, who,

as pastor-host, gave unceasing and unremitting care for the comfort of the visitors.

The first formal event was supper, a welcome number for, as the visitors for the most part had come by bus or automobile, the crisp October air created another appeal than that made by the crimsoning foliage, which was such a delight to the eye. Wilmington folks have a reputation for hospitality and it was fully sustained by the apparently inexhaustible provision for the 250 or more who sat together in the large dining room. Between courses there were songs that reminded one of college alumni banquets. But satisfying as the supper was in food, fellowship and fun, it was almost forgotten in the impressive program at the close, presided over by Lenora N.

Hobbs, of Bloomingdale, Indiana, Editor of the *Friends Missionary Advocate*.

PIONEER AND PROPHETESS

In the interim between the last meeting held at Oskaloosa, Iowa, in 1930 and this one occurred the fiftieth anniversary of the formation of the first Woman's Missionary Society among Friends in America. This fact naturally gave some historic color to the entire program. The main feature of the after-supper program was an address by Eliza Armstrong Cox who organized one of the early societies in 1881. She chose for her subject, "Fifty Years of Joy." One must have been dull indeed if he was not thrilled by her portrayal of those difficult early years, with her tribute to her co-workers, of the gradual changes that

have taken place in political, social, economic and religious conditions. The personality of the woman, her long and rich experience, her keen intellectual grasp and her clear, strong, compelling voice made the occasion unforgettable. At the close she passed the lighted torch figuratively to those who are younger who felt that a mantle of opportunity and responsibility had fallen upon them.

Throughout the conference the inspiration of her presence and teaching was invaluable. She gave Bible lessons on Friday and Saturday mornings that were crammed with stimulating ideas. She plead for a conception of the *bigness* of the Gospel, saying that it is more than the technicalities of theology, and that justice and mercy have been neglected. She cited Gandhi, Kagawa, Einstein, Briand and others who have made contribution to the world as evidence that "the wind bloweth where it listeth." Eliza Armstrong Cox was one of four present in this conference who were delegates to the first one held in Indianapolis in 1888. The others were Sarah Swift of Worcester, Mass., "Teacher" Ellen Wright of Wilmington and Marianna Brown of Carmel, Indiana.

INDIAN SITUATION MADE VIVID

It has been thought sometimes that the Indian question is an antiquated and worn out topic but those who heard Jennie Cartland Callister as on three occasions she presented in a fresh, original manner the Indian story, pronounced it a living, vital issue. She spoke of the original friendly relations existing between them and the followers of Penn, of the subsequent injustice practiced upon them by the United States Government, of their present abject condition resulting from their pauperization in an unwise attempt to reimburse them for past ill treatment and outlined some of the things that should be done. She referred to the fact that President Hoover, as years ago President Grant had done, saw the wisdom of placing Friends in positions of responsibility in their interest. She feels that the Indians have a definite contribution to make in art and that they should be encouraged to develop it. She urged her hearers to inform themselves about these forgotten people, use their imagination and thus become vitally interested in their welfare. She spoke of the Associated Executive Committee on Indian Affairs made up of representatives from many Yearly Meetings, and of what had been accomplished through its more than sixty years' existence. One can scarcely believe that after a visit to Oklahoma, whither she goes to confirm by first hand observation what she has obtained so well by study she will have added zeal, so virile is her present interest.

There were fewer missionaries directly from the field or presently returning than at some other conferences but we were delighted to have Esther Baird who has been in India forty years. During her furlough she has been generous in visiting meetings and societies, informing and stimulating them by her presence. As she is sailing on the 29th, the conference sadly and gladly gave her God speed. Edward and Daisy Ransome, Pearl Redding and Fred McMillan brought to our minds our responsibility for our Anglo Saxon people in the mountains of Tennessee, and all of them showed by vivid illustration what is accomplished through the transforming power of the Christian story. These missionaries and others whose interest is just as keen mingled humorous bits of experience with their talks which led their hearers to believe that in the midst of many practical difficulties and privations, a saving sense of humor tides them over the dark days.

MEN FRIENDS WERE HEARD FROM

Although this is primarily a woman's conference, it is by no means exclusive. Men in the local communities have found the meetings interesting and profitable and those from a distance have found it worth while to attend some sessions, perhaps to be chauffeurs for their women folks. Three men this year were on the printed program, Dr. Walter Collins, President of Wilmington College, Errol T. Elliott, Executive Secretary of the American Friends Board of Missions and Isaac T. Johnson, Chairman of the Executive Committee of the Five Years Meeting. Dr. Collins brought greetings from the College and further called attention to this new day in which there is a challenge to keep in view the ever receding goal. He emphasized the fact that problems abound and if there were no problems there would be no advance. There is no movement today, he said, that is outside of woman's field.

Errol Elliott gave a stirring, virile message. He, too, referred to present chaotic conditions but inspired us with definite possibilities of achieving a solution. He gave a ringing call for service, saying that it is a tremendous thing to be a Christian. Isaac Johnson stressed the value of the family altar, the responsibilities of womanhood, the maintenance of Quaker ideals and the value of the literature published by the Friends Publication Board.

Edward Kelsey took the place of his wife on the program, taking as his subject, "From Sibyl to Sibyl," which, being interpreted, meant Sibyl Jones, our first missionary in Palestine, and baby Sibyl Totah. As would be inferred, he reviewed the achievements of this period. Walter C. Woodward and Charles O.

Whitely brought welcome greetings to the Conference.

PEACE AND STEWARDSHIP STRESSED

Outstanding addresses were given by Sina H. Stanton of Washington, D. C., on Peace and Bessie Collins of Iowa on Stewardship. The former is constantly observant of what goes on in the nation's capital and consequently has the last word on Peace movements. She divided the public into three groups: those building the war habit; those developing the peace mind and the great uninformed, uninterested majority. The very able address on Stewardship stirred the consciences of the hearers.

Aside from reports and addresses, there were object lessons presented under the guise of "Methods" which may be utilized in the small societies. Frances McDonald was responsible for these.

The official leader of song service was Nellie Dawes of Indianapolis. Special musical numbers were provided by a local music committee. These included the glee clubs from the College and instrumental and vocal numbers from persons living in or near Wilmington. Ray Carl Seifert of Xenia gave a number of selections on the organ. Most impressive were his contributions during the memorial service for our departed standard bearers, Emma Randolph, Cora Styles and others. Especially were we reminded of Ella Barrett, a loyal member of the organization, when her daughter Mildred Barrett Pearson sang for us.

An event not scheduled on the program was a visit to the resting place of Esther Tuttle Pritchard, the first editor of the *Missionary Advocate*, by friends who knew her personally and a few others. Near by were the markers for Calvin Pritchard, Editor of the *Christian Worker* and Benjamin F. Trueblood, an apostle of Peace in an earlier day. One of a younger generation questioned whether these who are coming on will take the places of these valiant souls will assume for themselves the motto carved on the stone on Esther T. Pritchard's grave, "Put you life in things immortal."

On Saturday evening a pageant based on this year's missionary text book, "Lady Fourth's Daughter," was presented for the visitors under the direction of Helen McCoy. The story was impressively told, the voices were unusually good for amateurs, the lighting effects were beautiful and the intended lesson of a college girl's dedication for service in China was clearly carried out.

Sunday was a full day, from the Bible hour at 9:15 when many of the groups were addressed by delegates. All joined later in worship with the congregation of which O. Herschel Folger is pastor. The church, with a seating capacity of 700,

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Out Where the West Ends

In the Land "Where Rolls the Oregon"

IT is a beneficent provision whereby one's loyalty and love root down into the soil of the land which has been his home. Old Aristotle was right in declaring that he who by his nature is without a state is either above humanity or below it; he is the "tribeless, lawless, hearthless one," the outcast denounced by blind Homer. Our modern expression of this sense of loyalty and of "belonging" is found, of course, in the oft-repeated words, "Breathes there a man with soul so dead, who never to himself hath said, 'This is my own, my native land?'"

We always feel the surge of "native land" emotion on crossing the border into Oregon. Though born a Hoosier, all the earlier years of memory are associated with this Pacific-bordered state; and, live as long as one may, the first twenty or so years constitute the longest period of our lives.

This matter of state sentiment is manifestly something more than a question of association and environment. Eastern Oregon is as different from Western Oregon as Florida is different from Maine, and after crossing the border the morning of July first we had before us a long day's ride and more before reaching the scenes with which we were familiar. Nevertheless we felt the home land thrill immediately on driving across the Oregon-Idaho boundary line. Manifestly, there is something in a name as token and symbol of one's loyalty.

OVER THE BLUE MOUNTAINS

As a matter of fact, for some distance there was little or nothing in the scenery and surroundings to quicken one's homecoming or any other kind of pulse. The country, that of the Burnt River Mountains, is hilly but barren to desolation, except for a very occasional valley nook. This approach to the land of their dreams must have been disheartening as well as difficult to the emigrants of the forties.

We soon left the Snake river, which marks for nearly 150 miles the north-eastern Oregon boundary, and followed the old Oregon Trail which took a north-westerly course across the state to the Columbia river. That the country in this section is not as bleak and barren as it seems to the tourist observer is demonstrated by the existence of substantial and prosperous towns along the highway, the first of which is Baker, the center of an important mining and livestock growing district. Fifty miles more brought us to attractive La Grande, where we made a surprise call upon an old time Newberg

friend in the person of Myrtle Price Hill, daughter of James Price, a Friends minister whom many readers will no doubt remember.

One of the memorable scenic drives of the summer was the one which we now enjoyed between La Grande and Pendleton, a distance of fifty-six miles. Right here we may remark that oftentimes the most impressive mountain scenery in "America the Beautiful" is to be found in mountain ranges which are not played up in the popular headlines. The Blue Mountains of Eastern Oregon offer a striking example of this fact. They are covered with regal forests of evergreen, which, in the atmospheric haze which distance lends, take on an azure cast which gives them their name. They offer from the vantage point of an excellent highway incomparable views of forest panoramas and entrancing vistas of distant, tree-girt valleys. These self-same Blue Mountains, so attractive to those who now roll over the easy grades of their gracefully winding roads, presented one of the most serious obstacles to the emigrant wagon trains which found the feat of crossing them particularly difficult and hazardous.

OFFICIALLY RECEIVED!

It was here in the beautiful Blue Mountains that we found our reception committee. Hadn't we a right to expect it? We were returning to the old home State whose standard political history we had written. We had edited one of its newspapers, had served as councilman in one of its enterprising towns, in whose volunteer fire department we had an honorable service record. While we hardly expected the Governor to meet and welcome us at the border, certainly the return of an honored citizen should not fail of some recognition. The official committee missed us at the border, but it came. It is customary, we believe, for reception committees to approach from the front. Ours came on us unawares from behind. There was a sharp toot whose import we failed at first to recognize. It was insistently repeated and a state police car pulled up beside us. A traffic cop got out and ordered us to stop at Pendleton and get a non-resident permit to tarry within the State's borders—for a definitely limited time! Welcome home! And to add insult to injury, we were told that it was for our own protection! Why, indeed, should the spirit of mortal be proud?

A few miles before reaching Pendle-

ton, from the brow of the mountains there was spread before us an expanse of landscape which is as unique as stirring. Before and below us stretched miles upon miles of rolling, golden wheat fields comprising one of the world's greatest granaries. And, on a clear day, there can be seen limning the horizon beyond them a line of bold, snow-capped sentinels. Down, down bewildering series of spiral roads and horse-shoe curves and we soon reached Pendleton, after passing the Umatilla Indian agency and school, where we saw several tepees and an old, weather-beaten brave smoking his pipe of peace and dreaming of the days long past.

BIVOUACKING ON THE COLUMBIA

Well on in the afternoon we reached Umatilla, where we got our first glimpse of the mighty Columbia, which is not so mighty, however, this far up its course. But one cannot ride down far along its deep-cut channel before feeling something of the power and solemnity of this lord of rivers in a country of many great rivers. Every now and then we would pass the mouth of some river which had sought its way northward from the interior of Central Oregon to pay tribute to this majestic stream. And, looking across its widening sweep, we beheld other rivers flowing south through Washington to lose themselves in this swelling flood of many waters. Many, many times had we ridden up and down the Columbia River Highway lower down toward Portland, and we had ridden along the upper channel by train. This was the first time, however, that we had driven along the upper Columbia gorge, whose rugged, austere grandeur almost startles one, especially when he guides his car up and around towering cliffs with nothing in the way of a protecting balustrade between the occupants of the car and yawning eternity below.

About six o'clock we reached Fleck's Blue Grass Auto Park, midway between Pendleton and Portland. We had expected to drive on farther for the night but the spell of the place captured us. Immediately in front of the Camp, across the Highway, rises a precipitous wall of solid, granite-colored rock. At the rear flows the broad Columbia, over whose waters was reflected a glorious sunset. Between, ensconced among stately and shimmering poplars, nestled our comfortable cabins. And to celebrate our "non-resident" arrival, we had served us from the camp cafe an enormous platter

dinner appropriate to the prodigal's return. And how did we sleep on those "beauty rest mattresses," as advertised!

THROUGH CASCADES' FROZEN GORGES

We were still in Eastern Oregon, with the Cascade Mountains lying between us and a noon-time dinner engagement in Portland. The first thing to do next morning was to remove the stains of the long trail from Betty Buick and make her spic and span for the last lap of our continental journey. And we were off again with hearts beginning to palpitate in anticipation of the home-coming.

Our Highway, winding down the Columbia, is as replete with historical associations as it is marvellously scenic. How Lewis and Clark and their companions must have been transfixed with the wonders of this mighty river as they made their way down its course, now placid, now tumultuous, on their voyage of discovery and exploration! Soon we were at The Dalles, where as early as 1838, Jason Lee, intrepid missionary pioneer, and others established an Indian mission in answer to the call for the "White Man's Book of God." The town takes its name from the swirling rapids of the Narrows, where the river "stands on edge," which the early French Canadian voyageurs called *Les Grand Dalles*.

On we drove toward the looming mountains, with regal Hood, "white despot of the wild Cascades," towering in the morning sun to the south, and with hoary Adams signalling from across the river in the heart of Washington. Past Hood River, world-famous for its apples, we rode and soon we were in the heart of the Cascades which offer a combination of mountain and river scenery, which, after rather extensive travel in various countries, we hold to be unsurpassed. Since we planned to return later to enjoy the scenic attractions of the Columbia River Highway, we now took them on the run, eager to keep our dinner appointment.

AT THE END OF THE TRAIL

Pausing only for a fleeting glimpse of the entrancing panorama to be had from Crown Point and Vista House, we left the Columbia Gorge, and after driving along Sandy River, headed south into Portland. Driving across the Rose City and ascending its western heights, we came to the slightly home of our brother-in-law and sister, William and Bernice King, and of our nephew and niece, Edward and Sibyl Lou. Confident from intimate, sisterly knowledge of us that, whatever the distance involved, we would show up in time to eat, the cook had followed the policy of adequate preparedness, and we were soon seated around the greatly enlarged family board. Before leaving home we had begun smacking our lips in anticipation of the tooth-

some Columbia River salmon of which we would soon be partaking again, and there before us as the *piece de resistance* was a mammoth platter of that delectable product of Pacific waters.

Fast and furiously we visited in enjoyment of our family reunion. Not even the announcement that our police permit did not allow us to remain with them longer than four months, was able to cloud the joy of our dear relatives! But we were still an hour's ride from our final destination and late in the afternoon we drove on to Newberg. Entering the old home town, we passed the site of the first Friends meetinghouse in the Pacific Northwest, with which are mingled many of our earliest childhood memories. Every time we think of it there come before us ineffaceable pictures of old-time Friends, the characteristic timbre of well remembered voices, the melody of a familiar hymn. A moment later we were crossing the bridge of entry—the new bridge where the old bridge used to be—at the end of which is Herbert Hoover's boyhood home. Looking to the north we saw the home roof that so long had sheltered us. We turned the corner, pulled up in front of the house, and there was Mother waiting to greet us. We had reached the end of the Oregon Trail.

W. C. W.

(To be continued)

WINCHESTER FRIENDS "GET TOGETHER"

In observance of their annual "get-together" meeting, Winchester, Indiana, Friends met in the basement of the church on October 12th. A bountiful supper was enjoyed by a large number of Friends, both young and old, after which a fine program, interspersed with selections by the splendid Sunday School orchestra, was given. The devotional service was by the pastor, Frederic E. Carter, assisted by Dan Bailey. Two piano numbers were rendered by Janet Davisson, a song by a girls' quartet from the Christian Endeavor, a reading by Lindley Clark, Jr., and two musical readings by Retta Brown. A bit of humor always adds to an occasion like this and was furnished by Dan Bailey in two character sketches. Maude Robinson and Dorothy Payne in colonial costumes sang a medley of old time songs. An interesting feature was the history of the Thomas W. Hutchens Sunday School class read by Rachel Hutchens. This class was organized in the nineties, and since the death of Thomas Hutchens has been taught by Harry Robinson. The service closed with a lively speech and some original rhymes by the pastor. The arrangements were planned by the Ladies' Aid and Messenger Societies.

HIGH SCHOOL FOR BIG JIM CHILDREN

Minnie Stapp and other young Shawnees of Big Jim's Band of American Indians in Oklahoma, live in the open country a dozen miles or more from any high school. As these Indians attended no school at all until about ten years ago, the lack of high school opportunities has not been felt until recently, but this year several Indian children, as well as white, graduated from the eighth grade, and others besides Minnie wanted to go to high school. There seemed no way unless they could leave home, and their parents would not allow that.

At the annual meeting of the Associated Executive Committee of Friends on Indian Affairs last May, this situation was reported to W. Carson Ryan, head of the Department of Education of the United States Indian Bureau. Dr. Ryan visited Oklahoma in June and conferred with George C. Wells, the Bureau's Supervisor of Indian Education in the State of Oklahoma. Mr. Wells visited our Big Jim Mission, and during the past summer he and Mr. Kurtz, Day School Inspector for the Shawnee Agency, have cooperated actively with Eber and Martina Hobson, trying to open the way for the boys and girls of the Big Jim community to attend some high school. It was found that bus transportation to the high school at Macomb could be provided if enough pupils could be secured to justify it, so the Hobsons made many trips in August and September visiting the homes of prospective Indian students, and finally secured the number required. They report: "Now, instead of their having to go to town and try to get work for board and room while they attend high school, we finally have daily bus service, and Minnie Stapp is attending and likes it very much. We hope that this will be a permanent part of our educational program and be a new day for the Indians educationally."

This is a splendid illustration of how our missionaries on the field, our Committee officers, and officials of the Government Indian Bureau, both at Washington and in Oklahoma, work together.

Incidentally, George C. Wells wrote to Carson Ryan the following appreciative commendation of the Hobson's work for Big Jim's Band: Mr. E. S. Hobson has charge of the Quaker Mission in this community. He is doing a remarkable piece of work. One of his best projects is in connection with strawberries. He employs Indians to help him with the crop and he has demonstrated the value of irrigation. Mr. Hobson graciously accompanied me to some of the Indian homes. Mr. and Mrs. Hobson regretted that you could not visit them, and I want to assure you that they are doing some excellent work."—R. M. S.

"Ancient Good" in China

Three Sketches by LOIS S. VAUGHT

HE was a promising boy with a kind disposition and an eagerness to help others. His mother was a Bible woman, and his father, too, was a leader among the Chinese Christians. The parents selected a wife for him and the son accepted her "sight unseen," without question. It is not the Chinese custom for a son to ask questions about the girl he is to marry. And apparently neither had the parents questioned her fitness to be a real companion to their son. Did they not realize that a Christian boy should have a Christian wife? Perhaps it was enough that here was a woman who would bear sons.

The young man was active in Christian work. Often he went on preaching tours to the out-stations where he taught the people and shared with them the best of his religious experiences. But his home life was not happy. His wife was an ignorant, selfish, scolding shrew. She did not share her husband's religious ideals or understand his ambition to uplift his fellowmen. His love and kindness did not check her violent temper or quiet her tongue that had become the talk of the neighborhood. She began to smoke opium with her women friends, and she became even more cross and irritable and nagging.

For years he had tried to be a good husband and a helpful member of the Christian group, but he had failed. However, he still longed for happiness and decided to take another wife. Did he divorce his opium-smoking shrew? Oh no, old China frowns on divorce; it was easier to allow her to stay on in the house, to feed her and let her smoke opium. But the church could not wink at his taking another wife. Deep down in their hearts some of the members understood; they knew that the first mistake lay with the blind choice of the old father and mother who should have known better. Still, rules were rules, and by those rules he was a bigamist. A man with two wives could not be permitted to retain his membership in a Christian group.

He was a carefree schoolboy, living in the school dormitory. With a keenness and eagerness that is characteristic of young China, he was drinking in new ideas and absorbing new ideals. An urgent summons called him home in the middle of the term. The old habit of filial obedience made him hurry to his parents, but it did not keep him from wondering why they had so suddenly sent

In a personal note accompanying these sketches Lois Vaught writes: "The conflict between the older and younger generations, the clash between the old and new customs has interested me for a long time, and nowhere is this more interesting or more heart-rending than in present-day China. Just now the clash between the centuries old Chinese customs and the newer Western ideas of marriage is interesting me, and I am submitting these three sketches which touch on various phases of marriage problems. Our life in West China continues to be interesting, baffling and often perplexing."

for him. Surely his father must be very ill.

"Son, we have selected a wife for you," his father explained. To old China this was a simple matter. His parents had merely followed the age-old Chinese custom. Their son was of marriageable age, yes, quite old enough to be married. As a matter of course they had selected his wife and she would bear him sons who would carry on the worship of the ancestors. How could the old father and mother know that this would not please their son? How could they know that his heart sank?

The marriage was a simple matter. The boy and the girl made the prescribed bows to his parents and kowtowed to the family gods. That was all. To the boy it was no marriage at all. Hot rebellion surged in his breast, then sudden determination drove out despair. In the West, boys sometimes run away from school; this Chinese boy ran away to school. And he would not go home.

Years passed, and, as young men do, this one fell in love, with a young Chinese woman. She too was educated; she too was a Christian; she loved the young man and she was willing to found with him a home of their own away from his parents. It proved to be a Christian home that radiated love and happiness.

When his old friends asked him about his former marriage the young man was indignant. "I did not choose the girl; I did not want to marry her; it was no marriage in any legal or spiritual sense; I did not spend an hour with her; she is not my wife."

But the girl he had deserted belonged to old China. To her the marriage was real. She had never heard of any other kind of marriage. She had left her parents and her family gods; she had come willingly and gladly to the home of her

husband. And when she realized that she had no husband she was dazed and bewildered. She could not turn back, for she had renounced the home of her childhood. She had accepted a new home, but with no husband she had no place there either. She had been duped—that she knew. She was not a wife; she was a drudge and a slave in a household to which she had come to be a wife, and she hoped, a mother.

It was an elaborate wedding. The young couple bowed to his family gods, thus pleasing the old grandparents. There was a minister and a Christian marriage ceremony which pleased the Christian members of the family. The wedding march was correct; the bride's gown was beautiful—even the returned students who had seen elaborate weddings in the West could find nothing to criticize. By the side of each plate at the wedding feast was found sufficient "chair money" to pay the chair coolies for the transportation of the guests. No one could say that the old Chinese customs had been overlooked. "It must have cost a mint," was the observation of one of the guests.

The young couple had been engaged since they were children, and their parents had arranged the engagement. The children knew each other and because they approved of their parents' choice they had made no objections. His years at medical school and her life at college had only increased their affection for each other. As the plans were made for the wedding they were as obedient as were brides and grooms of the old day in China.

Years ago, his father, while a student in a mission school, had fallen in love with a girl in the girls' boarding school. But his parents had not selected the girl; there was no go-between to arrange the marriage; the girls' older sister was not married—how could a second daughter be married before the first daughter? It was unheard of! It was impossible! But the young man was persistent. He overcame all the objections by fair means or foul and won his bride. However, the marriage was not happy because it centered itself on money making. Ideals were forgotten in the new passion for wealth. The romantic engagement of the father and mother was also forgotten in the rush to find wealthy wives for their sons. And now their eldest son had foiled them. He had suspected that his bride's family was no longer wealthy,

but he loved the girl and a fortune or the lack of it was of small importance to him.

"Is your father really very wealthy now?" he asked his bride.

"No," she replied, "he has lost most of his money."

"My father will be furious when he learns that you are no longer wealthy," he continued.

Then they laughed softly together as though loss of money were a joyous thing.

WOMAN'S MISSIONARY UNION

(Continued from page 770)

was filled at this service and the afternoon and evening sessions were likewise well attended. Herschel Folger's theme was the necessity of projecting the inspiration of the past and the enthusiasm of the present into active planning and work for the future. He referred to great missionaries whose lives were crowned with success because of compulsion from within. "Is this which we call life really life?"

NEW OFFICERS INSTALLED

The final session on Monday morning ended with no diminution of interest. The installation of the new officers was the chief event. It was impressively conducted by Eliza Armstrong Cox. Before a beautiful background of greenery and white flowers were standards with thirteen lighted candles representing the constituent Yearly Meetings. From these each officer lighted her own candle.

There was deep regret at losing from the presidency, Mrs. Harriet W. Purdy, who has served the Union so acceptably during two terms. Her address at an opening session, "From Now On," was one of the high lights of the conference as she challenged the Union to undertake advance movements. She has been an able, wise, tactful, gracious directing and presiding officer. She is succeeded by Frances Doan McDonald, formerly First Vice-President and closely associated with Harriet Purdy throughout her tenure of office. She knows the problems, she has vital interest in the purpose of the Union and to her the membership pledges loyalty.

The Conference closed with silent prayer and as the members were leaving this pleasant scene of unbounded hospitality, social fellowship, authentic information and spiritual uplift, the question arose, in view of the probably strenuous years before the next Conference, "What shall the Harvest be?"

Christian faith is simply the hypothesis of a Christlike God, which the Christian believes warranted by the facts of history and the impact of the Christ life upon his own.

Two Months on Wheels

BY ROBERT AND MARGARET SIMKIN

A FEW notes may be of interest on our recent trip across the continent. We left Portland, Maine, July 11, and arrived at Seattle, September 15, having traveled a total of 6256 miles. Of this I drove over 6100. Our "Whippet," heavily loaded and using always the lowest priced gas, averaged a little better than twenty and one-third miles to the gallon. We were 38 days on the road, our daily mileage differing with the distances from meeting to meeting, the shortest 30 miles, the longest 330. We filled the rear of the car with suitcases and spread beds on them; so during the day the children could lie down at will, and could sleep undisturbed whenever it was necessary to travel late into the evening. They frequently slept in the car outside a meetinghouse while Margaret Simkin and I were attending a meeting. We received kind hospitality in 32 different homes, besides visiting a dozen families of relatives. The children stood the journey well, always enjoying the riding and always interested in new scenes.

During our entire furlough we motored in 26 states and in Canada; in seventeen states and Canada on this trip. Not including numerous Sunday school talks, on this trip either Margaret Simkin or I or both of us addressed a total of 38 meetings at Auburn, Poplar Ridge (5), Ledyard, King Ferry, Perry City, Batavia (3) and Gasport in New York; Penn, Michigan; Watseka (2), Illinois; West Branch (2), Stuart and Earlham in Iowa; Central City and Benkelman in Nebraska; Denver (2) and Colorado Springs (3) in Colorado; Whittier, Pasadena, Lindsay, Denair, Citrus Heights and Paradise (4) in California; Newberg, Oregon; and Seattle, Washington. An engagement at Detroit we had to cancel because of a five and one-half hour delay for repairs.

We spoke to Methodists, Baptists, Christians, Congregationalists, Presbyterians and at least two types of Friends. At Watseka an address was given at a union meeting in the public park. Many persons, especially in the western states,

on noting our Pennsylvania license plate would remark, "Well, you are a long distance from home!" This gave us many an opportunity to explain that we were really much farther from home than they thought. On learning that we were on our way back to China, nearly everyone showed interest and good will. Our stay in America has confirmed our estimate of the large percentage of good which dwells in the hearts of men of various classes and conditions. Truly God has not deserted mankind, nor need we be discouraged. Not on this trip—for we were too heavily loaded to take in additional passengers—but on former trips I have frequently invited to ride men whom I saw toiling along the road. Most proved to be unemployed in search of work. Contact with their personalities and problems was usually an enriching experience and their hearty thanks nearly always indicated that I had rendered them a real service.

During the entire trip we saw not a single person visibly under the influence of intoxicants. This notwithstanding the fact that we were in two towns just at the break up of a rodeo exhibition when in pre-prohibition days liquor would probably have flowed freely.

Our trip included some of America's great scenery—Niagara, Bryce Canyon and Zion National Park in Utah, and the Sequoia National Park. The children especially were delighted with the bears in Yellowstone and Sequoia. In Yellowstone from a lonely road we saw in the gathering twilight a herd of seven elk, and a few minutes later a moose. We stopped the car at the side of the road and were so intently watching the moose that we did not at first notice a big black bear had come out of the woods from the opposite direction and was crossing the road to investigate us!

Uncle Sam has performed a real service in preserving for the use of the American people the wild life and the marvellous natural beauty of lake, mountain, canyon, cataract, geyser and forest. The giant sequoias, some dating probably from before the time of Abraham, are especially fine. The rangers who care for the parks are well informed, courteous and efficient—a credit to our national service.

We sold the "Whippet" in Seattle the night before we sailed, the purchaser taking us in it to the steamer the next morning. It had traveled for us 18,446 miles, so we felt as if parting from an old friend.

In closing we wish to express our thanks to Elizabeth Marsh who kindly planned and arranged our itinerary, and

PURE GOLD

What did they see, in earth and sky, when life and hope were young? Beaten gold, on clouds, at sunrise.

What do they see, mid heat and storm, when strength and will excel? White gold, on clouds, at noonday.

What may they see, at evening time, when poise and pain compete? Pure gold, on clouds, at sunset.

I. N. STANLEY.

Denver, Colo.

to our many friends who, either on this trip or on former ones, have extended hospitality and have in other ways contributed so much to make our furlough an enjoyable and profitable one. It is with many happy memories that we turn our faces once more toward West China.

ROBERT L. SIMKIN.

The Pacific Ocean,
September 24, 1932.

With us it has been a case, not of "See America First," but rather almost of See America Last, in our trip around the world. But America we *have* seen, and a new appreciation of our country is our possession—an appreciation of America's magnitude, her prairies and deserts, her fertile plains and glorious mountains. The experience has also brought us a very deep consciousness of the prevailing "hard times." All the way across the continent has come the same distressing story—financial losses, hopeless bafflement. Yet here, there, everywhere we have found brave souls staunchly carrying on, making the best of what is left to them, building life anew. And always we have been received and cared for most generously and kindly. When I think of these many Friends and friends right across the continent I know we have much to live up to, if we are to be worthy of them.

Among many happy visits the one at Benkelman, Nebraska, was perhaps the most interesting. It was about eight o'clock and dark when we arrived at the brightly lighted country church away out on the prairie where jack rabbits are as thick as grasshoppers in a New England hayfield. The yard was filled with automobiles. We thought we had better drive in and see what was going on, and found that the crowd inside were waiting for us! So in we went khaki, grime, dust and all, and talked and answered questions for a good two hours. Never, I am sure, did missionaries from anywhere have a more enthusiastic and appreciative audience. And then you should have seen the ice cream and good things they had ready for us! Not only that night, but there was a lunch for the road next day of fried chicken, pickles, sandwiches, cake and fruit. They don't do things by halves in Benkelman!

To Seattle Friends, too, we owe a special debt of gratitude. The memory is fresh of the group on the dock, catching and holding the ends of the colored paper streamers which we threw from the deck above. As the boat slipped from the dock these fragile ties were quickly broken, but not so the bonds of love between us and all that we hold fine and dear in America represented by the group on the wharf waving handkerchiefs until they were lost from sight.

MARGARET T. SIMKIN.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a cooperative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

SITUATION IN CUBA AS SEEN BY FORMER RESIDENT OF ISLAND

Editor, THE AMERICAN FRIEND:

The letter published in THE AMERICAN FRIEND of October 13, 1932, written by Ellen Starr Brinton on "The Desperate Situation in Cuba," deserves further comment. It is timely and should be given careful consideration by people of good will. The internal strife of the past few years in that unhappy island has too often issued in assassinations and in retaliation in kind, in the imprisonment or exile of some of its brightest minds and those of lofty ideals. It is tragic in extreme.

Therefore it is with some hesitancy that I venture to make what seems to me to be a needed criticism of the letter of Ellen Starr Brinton and of the resolutions of the W. I. L. which she quotes. It seems to me that in adopting the resolutions the W. I. L. has placed itself in the position of asking the United States government to do the very thing which it has roundly denounced, and perhaps rightly so, the American government for doing in Nicaragua and Haiti.

The Women's International League, with its excellent record in many things and probably with the best of intentions, has fallen into the error, all too common, of expecting the government to use its great power and arbitrarily sit in judgment and in the same arbitrary way execute its judgments in affairs in which it cannot and ought not to act.

Intervention in the internal affairs of another nation even with benevolent motives will too often lead to something not so benevolent. It is better for the Cubans to make their own mistakes than for a powerful neighbor to make mistakes for them.

For this reason, very unfortunate would be the appointment by President Hoover of a civilian commission or any other kind of a commission to investigate Cuban conditions. It would not be wise any more than it would be proper for Canada officially to investigate gangster conditions in Chicago with a view to compelling the Cermack city government to abdicate its power. Cuba is a free nation, or ought to be. The implications, at least, of such a commission would be the limitation of such freedom.

As to the Platt Amendment, it should be repealed by the Congress of the United States. I favor this not because it would greatly change conditions of bloodshed and tyranny in Cuba but because the

Platt Amendment is an arbitrary limitation placed upon a small but liberty loving people by a powerful neighbor. The Cubans should have freedom not vassalage. If ever there was reason for the Platt Amendment as a measure of self-protection for the United States, that reason no longer exists.

With the resolution for a good will mission I have hearty sympathy. It should in no way be political or partisan. Its purpose should be to spread good will and mutual understanding.

Nevertheless, a commission, however good its personnel, can only be an attempted short cut, a palliative. The way to good will is a long road. Friends are already attempting to travel that longer and surer road. Henry D. and Alma W. Cox are good will missionaries in Cuba. Another contribution toward good will is the Holguin High School and other schools of Friends. This is the road to good will. It is longer and may sometimes seem tedious but it is surer and more wholesome.

SYLVESTER JONES.

Chicago, Ill.

"MORE IMPORTANT THAN PROTEST"

Editor, THE AMERICAN FRIEND:

This morning I sit quietly at a desk in a beautiful country village. It is very different from our mining camp in West Virginia.

I think of the millions of victims of human stupidity: smouldering in their misery in the mining camps, like the ashes of the neighboring "gob piles"; staring at us with eyes of terror and despair from the bread lines of our cities; sitting cold and discouraged among their mortgages and grain surpluses of our mid-Western farms. I wonder. How long will "the money-makers of the world" reign? How long will selfishness, even "enlightened selfishness," be the prime mover in our industrial society? It is easy to be cynical.

In Washington sits a man, the embodiment of our individualistic philosophy; the path of his life the sort of a path our schoolboys of today strive toward with every effort. Hard work, calculating efficiency (so reported), a good deal of ability, dominating personality always do bring success and wealth, do they not? And with all, he combines a "great concern for human suffering" which mellows his nature. He and his kind have performed the great task of building an industrial machine capable of supplying all

legitimate human wants. But that task is done. The philosophy of building millionaires who in their wealth and wisdom determine how much of the created wealth of society is necessary to keep the masses from revolt, keeping the rest for themselves as their just reward for unusual ability and enterprise—this philosophy is now without either economic or Christian justification. There is no real cause for doubting Mr. Hoover's sincerity. There is cause for doubting his philosophy. Under no consideration, by vote or otherwise, can I support that philosophy.

In Mr. Roosevelt we have a man who professes another philosophy. There are clearly more liberal thoughts in his mind than in Mr. Hoover's. He too has ability, proven over physical handicaps. But he and his party are tied to a platform and a philosophy so like the Republican that one needs a very discerning eye to detect really major differences. His cause has been tremendously deflated from the levels it might have taken by "just common politics" in obtaining the nomination and by "glittering generalities" in the conduct of his campaign. One cannot help but doubt his sincerity as well as his party's philosophy.

And so my vote goes for Norman Thomas, as a protest vote but also as something far more important than protest. The Socialist program contains the only real outlet for liberal action. There is not adequate space here to permit an analysis of the various points at issue. Study Devere Allen's analysis of the platforms which has been printed by and is available from *The World Tomorrow*. Ask almost any liberal-minded person his views on the major points at issue without mentioning the dreaded word "Socialist." Then compare with him the various party planks. Norman Thomas and his group have a program. It desperately needs the help of every liberal vote. Friends, both young and old, here have a chance to exercise their traditional courage and by their votes work for the common good. As one young Friend, my convictions will not allow me to do otherwise.

WILLIAM SIMKIN.

Poplar Ridge, N. Y.

REMOVING CAUSE OF DEPRESSION

Editor, THE AMERICAN FRIEND:

Perhaps the one question of greatest interest to a majority of the people of the United States is that of the cause and cure for the depression, with emphasis on the cure. In the past, wars have been followed by a depression. With the history of the past to guide us, men and women of more than average intelligence, including the captains of industry, have walked blindly into this depression and now many of them want to

lay the blame on President Hoover, the Farm Bureau or the County Agent.

As a cure for the depression, some are advising repeal of the Eighteenth Amendment, others a change of administration; some say, open the mints, make more money, inflate the currency; still others, open the mills, start a building program, give more people work.

Why not remove the cause of the depression (war and its debts) by the nations agreeing to arbitrate all their disputes and showing their faith in that agreement by disarming and by using a part of the money saved through disarmament to pay off the war debts?

FRANK SANTEE.

Gibson, Iowa.

WOULD REVIVE TRUE QUAKERISM

Editor, THE AMERICAN FRIEND:

This letter comes of a growing conviction that if the principles practiced by Jesus and the early Christians still have a place in the problems of men it is time that they should again be revived as they were in the days of George Fox. Under Divine guidance, may they be applied to the needs of the present day.

Comparing the Quakerism of today with the standard of Christ as interpreted by early Friends, it becomes more and more apparent to an increasing number of Friends that the name is about all we have left while the need still remains. We have no quarrel with men of non-Quaker convictions—it is for them to carry the sword, etc., until it becomes too heavy for them, but it is quite apparent that the leaven of a decidedly un-Quakerly element has almost "leavened the whole lump."

Even where the old terms are still used, their meaning has little of its former significance in actual power or force. Militarism, "leading of the spirit," chaste simplicity in dress, the Christ standard in amusements, in choice of books, associations, etc., all have greatly different meaning among Friends than formerly. Secret societies, once regarded so radically out of harmony with Quakerism, have, by their influence upon our members associated with them, changed the whole spiritual atmosphere of our Society.

Shall those who still believe in the principles of true Quakerism be permitted to die out spiritually because, unorganized and scattered, there is no united effort to preserve or aid them?

The cry is for "unity"—no doubt it was also the cry of the church from which Quakerism came forth, and from the church from which Methodism separated, etc. What did Christ mean when he said, "Come ye out from among them," etc.?

There comes a time when two men,

close friends through life, must separate because of strong convictions which draw them in opposite directions. They may part as friends but they must regard the call of God into different paths as having precedence over mere human relations.

Should there not be some kind of fellowship between those who feel this need, even though they still remain members of their present respective meetings? Perhaps an intensive study of early Quakerism is the thing needed now.

This is not a plea for the dead formalism of any particular type of Quakerism as practiced in the past one hundred and fifty years of decline, but a plea for "light" and for a "voice" out of the silence of suppression in which we have so long been stagnating.

There never will be "unity" where entirely antagonistic elements or principles are kept together to the hurt of both. In things wherein, by deep conviction and separateness of purpose, they differ they may be as "separate as the fingers" but in things pertaining to their mutual good as "united as the hand."

This is only a plea for more expression from the essentially Quaker element of our Society. We hope that it may be received, weighed, and answered in the spirit of Him whose affair it is in truth and without whose approval it is nothing.

A CONCERNED FRIEND.

Kansas Yearly Meeting.

DECLARES FOR PROHIBITION PARTY

Editor, THE AMERICAN FRIEND:

I appreciated very much your editorial, "What is a Dry to do?" You have stated very plainly the deplorable situation of both major parties, and you conclude that seemingly the only practical way to conserve what has been gained is to elect a dry Congress. Perhaps the large majority of the Republican Party is so decided, but I believe the logical way is to vote, instead, with the Prohibition Party, not, however, simply as a method of protest, as you suggest, but as a matter of expediency as well. The charge is brought against this party that it is a party of one idea, but its 1932 platform demonstrates the statesmanlike way in which it deals with the many pressing problems confronting the nation. Furthermore, the prohibition issue, which it espouses, is the greatest issue before the American people in this campaign. The Prohibition Party's platform also, is the only national platform which gives the God of nations his rightful place in its affairs, which is "the most vital feature of the whole national campaign, for unless as a nation we turn back to God we shall perish."

The political action committee at the W. C. T. U. National Convention at

(Continued on page 780)

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

FULL HOUSE AT THE HOSTEL

Mabel Ridpath, Hostess of the Student Hostel in Geneva, was in the United States on holiday leave from early August to early September. Doris Handley, leader of the student work in the Berlin Center, took her place most acceptably during this time; and the Hostel Committee reports appreciatively that "a fine spirit has prevailed" during the summer, with the house full practically all the time.

For the coming academic year there are enough applications certain and probable to fill the house again, the following countries being represented: Austria, Czechoslovakia, France, Ireland, Japan, Switzerland, and the United States. Two holders of Biddle Fellowships were already there early in September, Raymond and Miriam Wilson. The two others were soon to come, namely Lyle Schmitter and Katherine Smedley.

THE FRANKFORT CENTER

"Though the Quakerheim has had to bear the weight of the general atmosphere of depression and suspense, we look back on the past year with a renewed sense of great thankfulness. Unsought opportunities of service have multiplied. The extent to which increasing numbers of people look upon the Quakerheim as a home is very encouraging. A sense of quiet growth and deepening is evident, and at the same time it has been a year of unusual activity."

With this preface the Quaker Center at Frankfort sets forth its good work of the past year. An outstanding feature has been the visit of a number of needy Frankfort children to Alsace. Last winter the invitation was received for twenty ill-nourished children to visit families across the border, for three months. With great difficulty, children were selected, official red tape united or cut through, and the party was sent in March, to return in June, plump and happy. Meantime a second invitation for twelve more children was received, and the children sent.

The kindness shown to all these children was beyond all praise. Several came back home in complete new outfits of clothing; some have been reinvited for next year; several were kept for longer periods than the expected three months. Some were in towns, some in the country, some were with peasants in the Vosges, and one boy remained there for six months, helping to look after the

cows. Some of the visitors even went to school. Neither group reported a single case of unfriendliness due to nationalistic feeling. Now the friendly feeling has been strengthened by correspondence between the children's parents and their hosts, while the children themselves are carrying on active correspondence with their new friends across the border.

The four Clubs which meet at the Center have all been well attended this year: the International Club, which is descended from the one-time Students' Club; the Young People's Group; the British Wives' Group, and the Children's Group. The British Wives' Group is made up of the British Wives of German citizens. The Club was started a dozen years ago to help these women who, with their husbands, had been sent out of England, but who often knew little German, and were frequently themselves ostracized for their English birth. The Club gave them opportunity to meet others of their kind, and to feel the encouragement of talking their native tongue again. Though no longer needed in the same way, this Club still offers a much-prized social opportunity to its members, and has become one of the vehicles of the international service of the Center.

The Children's Group consists of a number of youngsters, from 7 to 14 years of age, who meet once in two weeks, for a play hour, or perhaps an excursion. Stories from *Die Weisse Feder*, the German Friends' peace paper for children, are read to them, and sometimes there is a talk based on the Sunday School lessons sent from this country to the Nuremberg Friends, and circulated by them.

During the last year, the Center had supplied the working personnel for the Depot for needy, middle-class families with children, arranged by one of the City bureaus. This Depot, based on one formerly conducted by Friends in Frankfort, enables about 50 families to buy staple food-stuffs at half their retail value. The work is carried out in a spirit of friendliness and goodwill.

The Center has a library for the service of its friends. A few simple and pleasant tea and supper parties have been given to enable young Germans to meet American and English visitors. These visitors are steadily increasing in number. Over 1,000 persons have visited the Center this year in addition to the regular groups and those attending the many lectures, concerts, etc. Of these, 121

came from other countries, including eight different nationalities. Many of these received assistance or advice of various personal problems. These are some of the high lights of the work in the Frankfort Center. As in all the Quaker centers, it is impossible to give in a short article any idea of the variety of the activities carried on.

QUAKER GROUP IN CZECHOSLOVAKIA

Recently a new step has been successfully taken toward forming a real Quaker group in Czechoslovakia. For two years a small group in Prague has been gathering more or less regularly for worship and forum discussion of topics of keen interest to the individuals. Of late, however, owing to a lack of time, these meetings have been interrupted with the understanding that they should be resumed whenever a real call was felt to do so. That call has been felt. A week-end was set aside and a suitable place near Prague chosen for a retreat. Twenty men and women, all between the ages of 23 and 35, all Czechs except for one Dane, accepted an invitation from friends to hold their meeting in a private park surrounding an astronomical observatory. The place was quiet and the view of the country harmoniously inspirational.

The group quickly melted into a unity eager to know more about Quaker teachings and methods. As the majority had never attended an organized meeting for worship, others assumed the responsibility of interpreting Quaker ideals. The meeting for common worship joined in by the leaders proved a source of inspiration and strengthened confidence in the guidance of the inner light. Jaro Kosé from Geneva, London and the United States, and Liba Vokrová from Geneva and Woodbrooke gave addresses, after which others added their views on an appreciation of Quakerism. The deepening interest of the group was clearly indicative of the spiritual searchings of many of the group. It was at the request of several members of the retreat who had never attended such a meeting before that a second group gathering to be held soon was decided upon.

The group consisted of young men and women from different milieus: several are outstanding members of the Y. M. C. A.; some are Catholics; others Protestant, Jewish, or without church affiliation. Most of them expressed an eagerness to participate in the regular meetings when they are resumed sometime this fall. The group elected its own clerk, Jaroslaw Kleiner, a young engineer, a member of the Student Renaissance Movement, who, with his wife, has been a faithful attender of the Meetings from the beginning. The little nucleus of Friends feel deeply thankful for the encouragement resulting from this retreat.

QUAKERDOM • AT • LARGE

In a personal letter accompanying the article, "Two Months on Wheels," to be found in this issue, Robert L. Simkin writes that they had a good voyage across the Pacific with very commodious cabins and with pleasant companions, including nearly forty fellow-missionaries. Four whales had created excitement on three occasions, and the waves had not been unduly high.

* * * *

Through the public press we learn of the sudden death at Cambridge, England, on October 19, of John William Graham, a prominent English Friend well known in this country as well as in his home land. He died on a Cambridge street, stricken by an acute attack of heart disease from which he had suffered for some time. John W. Graham, educator, lecturer and publicist, was the author of many books. We concluded our editorial in last week's issue with a paragraph from his biography of William Penn.

* * * *

Alice Earle Stevens, widow of the late Seneca H. Stevens who died recently, has removed from Tillson, New York, to spend the winter with her sister, and wishes her friends to know of her new address at 75 Leonard Street, North Attleboro, Massachusetts, in care of Daniel N. Baker. She is deeply appreciative of a letter of condolence sent her by the ministers of New York Yearly Meeting, and of the many expressions of sympathy received from many friends following her recent bereavement.

* * * *

Henry Coffin Fellow writes that on returning home from the anniversary session of Kansas Yearly Meeting he found in his possession fifteen copies of the historical sketch of Kansas Yearly Meeting prepared ten years ago in review of its first half-century of activity. He says that these may be had while they last at twenty-five cents per copy. He also speaks of having about the same number of certain volumes of his poems, concerning which Friends interested may write him at 519 South Glenn Street, Wichita, Kansas.

* * * *

C. W. Johnson, of Springfield, Mass., who reports that he has sent out over a million envelopes carrying inscriptions in the interests of peace and good will, is now interested in distributing envelopes bearing the message, "The safety of our roads depends on sober minds and steady hands," on the lower left-hand corner of the front, and "Many must die on the highway if drinking drivers have

their way," on the back. These envelopes may be secured, 400 for \$1.00, postage paid, from C. W. Johnson, 128 Orleans Street, Springfield, Massachusetts.

* * * *

Two Friends, Elihu Grant and Moses Bailey, are contributing articles to a volume of Oriental, Biblical, and Other Studies which is being prepared in honor of Professor Duncan Black Macdonald, for forty years Professor of Semitic Languages at Hartford Theological Seminary, the volume to be published by the Princeton University Press and to be presented to him on his seventieth birthday. The contributors are former students of Professor Macdonald. Moses Bailey contributes an article on "David the Reubenite, a Messianic Figure in Three Religions," and Elihu Grant on "Excavations and their Results at 'Ain Shems."

* * * *

In a letter received from our Friend, George N. Hartley, of Fountain City, we are taken to task roundly for an error which he found in our report of the recent sessions of Indiana Yearly Meeting. He says that while he has been hearing much during these parlous days of the cutting of wages, it has remained for the Editor to introduce the reprehensible policy of the cutting of ages! Whereupon he calls our attention to the fact that in our mention of the octogenarians in attendance we listed E. Gurney Hill as eighty, whereas he was eighty-five on September 11. We assure both him and other readers that we had no intention of shortening the long and honorable years of our world-famous rosarian Friend. Indeed if it were in our power we would gladly take the five years which we subtracted and add them to eighty-five in the hope that his cheery presence may be spared to us all for many more years and that we may yet write him up as among the nonagenarians.

NEWS OF OUR MEETINGS

The Friends Meeting at Central City, Nebraska, is desirous of getting in touch with Friends ministers or others who may be passing through Central City. It is desired that such persons may meet with them in their regular meetings. Kindly communicate with Mrs. Walter H. Wilson, Clerk of the Meeting on Ministry and Oversight.

* * * *

On September 30, members of West Newton, Indiana, Meeting held a reception for their new pastor and wife, Wil-

liam and Evelyn Cleaver. The front of the meetinghouse was appropriately decorated with flowers, fruits, and vegetables. Supper was served by the ladies of the church to about ninety people, and music and readings of James Whitcomb Riley poems were much enjoyed. West Newton Friends are looking forward with renewed hope to the new year's work.

* * * *

The South Durham, Maine, Meeting, has an orchestra comprised of over thirty members, who nearly all have been trained by the pastor, William Prideaux. The "instruction book" and the "concert album" has been the hymn book used in meeting. The orchestra plays each Sunday evening at the first part of the meeting. There is a large and growing attendance at these meetings.

* * * *

Berlinville Friends Meeting of Ohio Yearly Meeting gave a reception on September 13 for its new pastor, V. Kenneth Brown, and family. Refreshments were served in the meetinghouse basement and a pleasant time was enjoyed. Paul B. and Mary R. Lindley, who have served this Meeting and Milan as pastors for the past seven years, have moved into the Milan community where they will continue in pastoral service.

* * * *

The corner stone of the new Montclair, New Jersey, Meetinghouse was laid on October 22, at a simple and quiet occasion to which the general public was not invited. The Meetinghouse is located at Park Street and Gordonhurst Avenue.

* * * *

Rally Day was observed at Xenia, Ohio, Friends Church October 2. The goal for the day had been set at 200 and when the records were taken, we had 205 and several came in later. Each evening during the week following, services were held in observance of the Week of Penitence and Prayer with a different speaker for each service. The pastor opened the series of meetings with a message on Sunday night and others who followed in succession were W. E. Bogan, pastor at Spring Valley; W. W. Foust, pastor of First Reformed Church, Xenia; Jane N. Carey, superintendent Wilmington Yearly Meeting; Ethel Probst, pastor at Dayton, and Mark Boyd, pastor at New Burlington. All the messages were inspiring and helpful and those who attended were much strengthened and it was a very profitable week for the church. . . . Sina Hodgins Stanton of Washington, D. C., gave a message on Peace at Xenia on October 18 which was instructive and interesting.

KOKOMO QUARTERLY MEETING

Kokomo Quarterly Meeting of Western Yearly Meeting was held at New Salem Friends Meetinghouse near Greentown, Indiana, September 16, 17, and 18. Inez Bachelor spoke helpfully at the Meeting on Ministry and Oversight held on Friday morning. After the social hour at noon and the business meeting, the subject for discussion was introduced by Lena Chamness of Fairmount Quarterly Meeting: "The responsibility of the church to the world in the present crisis."

Thomas Que Harrison, who is devoting his time to educating the youth of our country on peace, spoke Saturday morning at the regular Quarterly Meeting session. In his message, entitled, "The Conflict of Loyalty—Christ or Caesar," he referred to the Quakers of the Seventeenth Century and to how they stood true to their convictions. A large and most attentive audience was present, comprised of a good representation from all of the meetings of the Quarterly Meeting. A very interest report of the Yearly Meeting was given by Virgil Tharp, a member of New Salem Meeting. On Sunday morning Thomas Que Harrison again spoke, this time on the "Ethics of Jesus Versus the Ethics of Militarism," and he made a strong appeal to the young people.

The Sunday evening service was devoted to the young Friends of the Quarterly Meeting, and about 150 of them from the various meetings gathered on the church lawn for a social hour and vesper service. Later all assembled in the Meetinghouse to hear Thomas Que Harrison again, who challenged the young people to stand true to their convictions of right even though they may have to suffer for it.

NEWS OF QUAKERISM IN CHICAGO-LAND

The Chicago Friends Meeting on Indiana Avenue has enjoyed two special Sundays during October. On the first Sunday of the month the Young Friends took the leadership of the morning meeting for worship. All of the usual facing-seat

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dignitaries took the lower seat while Young Friends took their places. Priscilla Krauel read the scripture and had charge of the devotional part of the meeting. Frank Hollingsworth and Howard Sanders spoke while Marie Farr brought the meeting to a close by reading and interpreting the Quaker queries. Pauline Wolfe was pianist and Burton Coffin sang a solo. Burton is a member of Bloomingdale Meeting, in Indiana. He graduated from Earlham College last June and is studying this year in the Chicago College of Music.

On the second Sunday of October the Indiana Avenue Meeting observed its first Suburban Day of the season. Frederick F. Nixon, teacher in the Chicago Evangelistic Institute and member of our own meeting, was the speaker in the morning meeting for worship. In the afternoon Pearl Liu, a native of Fukien Province in China, who is now studying in the Institute, spoke. She gave some of her impressions of the differences between the customs of China and America but stressed the fact that we have in Christianity so much in common underlying the superficial differences. This day was observed as "Bring your friends Sunday" (Rally Day) in the Sunday school.

The October meeting of the Missionary Society was held at the home of Magdalena Tolson. A Chinese lunch was served—chop suey and the rest of it—

in a thoroughly Chinese manner. Guests were obliged to eat only with chop sticks. This afforded a perfect atmosphere for the meeting which followed. The group is beginning its study of "Lady Fourth Daughter of China" by Hollister.

FAMILY DAY WITH WEST MILTON FRIENDS

The Family Day Service at the West Milton, Ohio, Friends Church on Sunday, October 16, 1932, was a decided success. The day began with ninety-eight at Sunday school and about eighty present for worship service. About the same number partook of the delicious and bounteous potluck dinner provided by the various families. The thoughtful pastor had secured the services of a lady to relieve the women of the dishwashing (other meetings take notice) and at 1:30 the company reassembled in the auditorium to enjoy the program which was participated in by members of almost every family. These consisted of reminiscences, readings, vocal and instrumental music, etc. and very strangely, most of the numbers in one way or another emphasized the thought of seeking happiness. About 3:30 the meeting broke with a hearty vote of appreciation to the pastor, Harry Reece, for having planned this meeting which had been such a pleasure to all present.

Among our guests was Anna D. Squires of Covington. Her father, Robert W. Douglas was, during his life, known throughout all Quakerdom as a very able minister. It has been her custom for several years to visit her old home meeting occasionally and she came into this day's service unknowingly, but greatly enjoyed the entire day.

We had an excellent program and one hundred and twenty-two present at our Rally Day service on October 2.

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DECLARES FOR PROHIBITION, ETC.

(Continued from page 776)

Seattle reported that the time is not far distant when there will be an uprising of the American people for a new major party. Someone has said that no third party, however right it may be, can succeed under existing conditions. Senator Borah refused the nomination of the Prohibition Party, saying the call should come, if at all, from a great national uprising of the people. Naaman wanted some great thing done to heal him of his leprosy, but the divine remedy was a very simple but effective one. Gideon conquered with a small army.

I am writing with thought for the welfare of the nation. How are the majority of the voters to know whether they are voting for wet or dry candidates? It seems to me that if as strenuous an effort had been made by the dries for a party committed to the total annihilation of the liquor traffic, it might have been victorious even this year.

Each voter is responsible to his Maker for all his actions, voting included most certainly, and he should vote for what we want. We want prohibition of the liquor traffic. When? Now. How are we to get it? By the ballot. Some may say, "I have no faith in electing good men and placing them in a wet party." Taking into consideration what that course has done for us during the last four years, what may we expect in the next four?

S. ELIZABETH JORDAN.

Lynn, Indiana.

BIRTHS

BLACKBURN—To E. Eli and Ganette Blackburn, August 28, 1932, a daughter, Esther Louise. The parents are members of the Friends Meeting at Fishertown, Pennsylvania.

HOMAN—To Walter and Marjorie Homan, Whittier, California, September 20, a son, John Elburt.

DEATHS

BATES—At her home near Salem, Oregon, October 6, 1932, Ida C. Pemberton Bates, aged sixty-nine years. She was born in Grant County, Indiana, November 27, 1862, the oldest daughter of Allen and Nancy Pemberton. While yet

a small child, she moved with her parents to Marshall County, Iowa, where she was married on November 27, 1878, to Albert Bates. They made their home in Iowa for about twenty years. She was a birth-right member of the Society of Friends, and throughout her life was a devoted and consistent Christian, serving the church faithfully and joyfully in many positions of trust and responsibility. Besides the bereaved husband, she is survived by five children.

STANTON—At Albany, Oregon, April 21, 1932, Elizabeth Presnall Stanton, wife of Warren E. Stanton. She was a loyal member of the Society of Friends, and after locating in Albany, where there was no Friends meeting, she joined the Friends Meeting at Salem, and was faithful in her services and contributions. For thirty-two years she was a member of the Women's Christian Temperance Union, and a most efficient worker therein, having served for many years as president of her local union, and for some time as local and county publicity director. Her life was one of service for the Master, as she went about doing good and helping and cheering others.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meetings for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave. Take Grand River car to Ohio, then go two blocks north. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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